the Government to open Anchal Offices in any and every place where the people are willing to come forward with application undertaking to meet the expense.

**Mr. M. K. Raman.**— How does it cause a loss to the Government?

**Mr. U. Kandar Menon.**—I have been explaining it a hundred times. By the sale of stamps to persons residing outside the jurisdiction of the particular Anchal Office.

**Mr. M. K. Raman.**—Are the Anchal Masters also given commission?

**Mr. U. Kandar Menon.**—Therefore, the Government will be pleased to consider the question of opening new Anchal Offices in places where they are necessary, when proper application comes before the Government in the matter. But the Government are unable to accept the resolution as brought forward, because it will be a great loss to the Government.

*Question proposed:—That the resolution that "this Council recommends to the Government that the Government order requiring Village Anchal Offices (established in rural areas on the financial responsibilities of the people of the locality) to make a contribution of 20 per cent of the income of such Anchal Offices to compensate any possible diminution in the income of any other neighbouring Anchal Office established by the Government on its own responsibility be cancelled and the old practice of sanctioning such Anchal Offices on the kychit of the select people of the locality without the 20 per cent contribution be restored" be carried by the House.*

*Question put and agreed to, Government opposing it.*

*10. Free use of roads.*

**Deputy President.**—Mr. Mathew will move the next resolution.

**Mr. C. J. Mathew.**—I beg to move that "*this Council recommends to the Government that all institutions maintained by public money including Government hostels, wells, roads, etc., be thrown open to all classes of His Highness' subjects without difference of caste or creed*". I beg to state that "wells" may be omitted from there because that question has already been discussed and disposed of last time.

**Mr. C. A. Kunjunni Raja.**—There was an amendment to substitute "everything."

**Mr. K. P. Kannan Nayar.**—It was in Vrischigam that the question of wells and tanks was discussed.

LIBRARY ARCHIVES Kerala Legislative Assembly

**Mr. C. J. Mathew.**—"Wells and tanks" may be omitted. The previous resolution contained "wells and tanks."

**Deputy President.**—There was a resolution regarding hostels also.

**Mr. K. P. Kannan Nayar.**—There was no resolution. That question came up by a cut motion.

**Mr. A. Sankara Menon.**—We cannot have "etc."

**Mr. A. B. Salem.**—All that can be expressly excluded; we shall have "hostels and roads" alone.

**Mr. A. Sankara Menon.**—Then "all institutions" will also have to be omitted.

**Mr. C. J. Mathew.**—Yes. All those terms may be taken away and my resolution will then read as follows:—"*This Council recommends to the Government that all hostels and roads maintained by public money be thrown open to all classes of His Highness' subjects without difference of caste or creed.*"

**Deputy President.**—I allow you to make the changes.

**Mr. C. J. Mathew.**—Sir, the resolution speaks for itself and my object is sufficiently plain. The public do not wish to have hostels conducted on communal lines. All the Government Hostels may be converted into cosmopolitan hostels and there should also be no public road confined to this or that caste alone. It should be thrown open to all. I, therefore, commend the resolution to the acceptance of the House, with these few words.

**Mr. K. Mohamed Seethi.**—I beg to second it. സർ,....

**Deputy President.**—If you speak in Malayalam, you will not find that reported, as there is no Malayalam reporter. You can deliver your speech in English.

**Mr. K. Ayyappan.**—That is not our fault.

**Mr. A. B. Salem.**—The abstract will be taken down. That will do.

മിസ്റ്റർ കെ. മുഹമ്മദുസീതി.—സകലക്കും ഉപകാരപ്രദമായി രിക്കേണ്ട പൊതുസ്ഥാപനങ്ങളുടെ വിഷയത്തിൽ ഗവമ്മെണ്ടു അംഗീകരിച്ചിട്ടുള്ള നയത്തെ ആക്ഷേപിച്ചു ഇങ്ങിനെ ഒരു പ്രമേയം കൊണ്ടുവരേണ്ടിവന്നതിൽ എനിക്കു വളരെ അത്ഭുതം തോന്നുന്നുണ്ട്. വഴികൾ, വിദ്യാർത്ഥിമന്ദിരങ്ങൾ എന്നിവ ആക്കും ഭേദം കൂടാതെ ഉപയോഗിക്കാവുന്ന യാതൊരു ദോഷത്തിനും വഴിയില്ലാത്ത പൊതുസ്ഥാപനങ്ങളാണ്. അവയെപ്പറ്റി ഗവമ്മെണ്ടു പിന്തുടരുന്ന നയംകൊണ്ടാൽ എവനും ആശ്ചര്യഭരിതനായിപ്പോകും. കായ്ബോധം വർദ്ധിക്കുമ്പോൾ അർത്ഥമില്ലാത്ത ദോഷങ്ങൾ നശിക്കും എന്നുള്ളതത്വമാണ് ഇപ്പോൾ അർത്ഥമില്ലാത്തതായിത്തീർന്നിരിക്കുന്നതു. കായ്ബോധമുള്ളവരിൽ ഇപ്പോൾ കാണുന്നതു വിശാലമനസ്കതയില്ലായ്മയാണ്. ജനസൌകര്യത്തിനുള്ള പൊതുവഴി

LIBRARY ARCHIVES Kerala Legislative Assembly

യിൽ സൌകര്യം കുറക്കുക, അസൌകര്യം വർദ്ധിപ്പിക്കുക എന്നിങ്ങിനെയുള്ള പ്രവൃത്തികൾകൊണ്ടു പരിതപം കല്പിക്കപ്പെട്ടിട്ടുള്ള സഹോദരങ്ങളുടെ ആത്മാഭിമാനത്തെ അടുത്തു മുറിക്കുന്ന അമനോഭാവത്തെ എനിക്കു തീരെമനസ്സിലാകുന്നില്ല. ഈ തരം പ്രവൃത്തികളെകൊണ്ടു സമുദായങ്ങൾ തമ്മിലുള്ള സ്നേഹവും ഐകൃവും നശിക്കുന്നു, ശത്രുതാവും മത്സരവും വർദ്ധിക്കുന്നു, സൌഹാർദ്ദവും സ്നേഹവും കുറയുന്നു. യോജിപ്പോടുകൂടി പ്രവൃത്തിക്കേണ്ട കാര്യങ്ങളിൽ—സർവ്വോപകാരപ്രദങ്ങളായിരിക്കുന്ന കാര്യങ്ങളിൽ-ഒരു ബ്രാഹ്മണനാണ ഒരു പ്രമേയം കൊണ്ടുവരുന്നതെങ്കിൽ അതിനെ ഒരു അബ്രാഹ്മണനു എതിത്തീർ. ഒരു അബ്രാഹ്മണൻറെതാണ പ്രമേയമെങ്കിൽ ഒരു ബ്രാഹ്മണനു അതിനെ എതിത്തീർ. ഈ വക മത്സരങ്ങൾകൊണ്ടു പൊതുനന്മക്കു പ്രതിബന്ധമാണുണ്ടാകുന്നതു. വിദ്യാർത്ഥിമന്ദിരങ്ങൾ റൊഡുകളെപ്പോലെതന്നെ പ്രാധാന്യമുള്ളവയാണ്. ഭാവിയിലെങ്കിലും ജനങ്ങൾക്കു സഹോദരബുദ്ധിയോടുകൂടി ജീവിക്കുവാൻ സാധിക്കുമോ എന്നാണു നാം നോക്കേണ്ടതു. ആധുനികവിദ്യാർത്ഥികൾ പൌരന്മാരായിത്തീരുമ്പോൾ ആക്കാലത്തു ഇങ്ങിനെയുള്ള അസ്വാതന്ത്ര്യങ്ങളേയും അസമതാങ്ങളേയും നശിപ്പിക്കുവാൻ അവർ മുമ്പന്മാരായിരിക്കണം. അങ്ങിനെയുള്ള ഒരു ഭാവിയെ ലാക്കാക്കിയാണ നാം ഇന്നു വിദ്യാർത്ഥികളെ വളർത്തേണ്ടതു. നിശ്ചയമായും അവരെഒന്നിച്ചു താമസിപ്പിക്കണം. അതുകൊണ്ടു പലഗുണങ്ങളും ഉണ്ടാകും. അതല്ലെങ്കിൽ പലഅകൽച്ചകളും സംഭവിച്ചേക്കാം. ഇപ്പോഴത്തെ വിദ്യാർത്ഥികൾ വളർന്നുവരുമ്പോൾ ഒരിക്കൽ തങ്ങൾ സഹപാഠികളായിരുന്നവെന്നുള്ള ഓർമ്മയും ഒരുമിച്ചു സ്നേഹമായി വളർന്നവന്നവരാണെന്നുള്ള സംഗതിയും അവരുടെ ഭാവിജീവിതത്തിൽ അവർ തമ്മിലുള്ള സ്നേഹബന്ധത്തെ മുറുക്കുകയും ശരിപ്പെടുത്തുകയും ചെയ്യും മേൽപറഞ്ഞ വിഷമതകളെ നീക്കംചെയ്യാൻ എളുപ്പമുണ്ടു. ഇതു വളരെ നിസ്സാരസംഗതിയാണെന്നു പറയുന്നവരോടു യോജിക്കുവാൻ എനിക്കു സാധിക്കുന്നില്ല. അസ്വാതന്ത്ര്യം അഭിമാനത്തെ നശിപ്പിക്കുന്ന ഒന്നാണു. ജനങ്ങൾക്കു ആത്മാഭിമാനം വേണ്ടുവോളമുണ്ടായിട്ടുള്ള ഈ കാലത്തു അതിൻറെ ഫലമായി രാജ്യത്തിൽ വിപ്ലവങ്ങളും അസ്വാരസ്യങ്ങളും വർദ്ധിക്കുകയും ചെയ്യും. അതുകൊണ്ടു ഞാൻ ഈ പ്രമേയത്തെ പിന്താങ്ങിക്കൊള്ളുന്നു.

**Mr. K. P. Kannan Nayar.**—Just for information I would like to know whether there are any roads nowexisting, which are maintained out of public funds, prohibited to people other than caste-Hindus, and if so, how many miles of them.

**Mr. V. K. Aravindaksha Menon.**—As I have been frequently stating, there are a few roads still on which non-caste people are not allowed to pass. One is a small portion of the Trippunittura town road and a small portion, about a furlong or so, in front of the Irinjalakkuda temple. These are the only two roads.

LIBRARY ARCHIVES Kerala Legislative Assembly

**Mr. C. J. Mathew.**—The President last time said that these two roads would be maintained hereafter not by public funds, but the Koodalmanikkam Devaswom is to maintain it in Irinjalakkuda and something would be done regarding the Trippunittura road. But nothing is done.

**Mr. V. K. Aravindaksha Menon.**—It is being considered.

**Mr. A. B. Salem.**—I think it has been admitted here that there are more than these two roads. At first, it was answered that there was not even half a mile of road that is closed to these classes, but afterwards it has been admitted and a statement was made in this House that there is more than half a mile of road still existing. If that is not correct, I wish you will give the correct information. Otherwise Government can categorically deny it. I will be very glad to accept the statement that there are no roads excepting these two.

**Mr. V. K. Aravindaksha Menon.**—These are the only two roads.

**Mr. V. V. Anantapadmanabha Ayyar.**—May I know whether in these localities there are other roads which are convenient for the use of other castes?

**Mr. V. K. Aravindaksha Menon.**—Oh, yes. It does not block any line of communication at all.

**Rao Sahib Mr. C. Matthai.**—Sir, so far as the question of hostels is concerned, I think the House is already familiar with the attitude of the Government. I think the question has been discussed very many times here and there is nothing new that I have got to say. But since another resolution has been brought forward, I shall just briefly indicate the position the Government has taken up in regard to this question of hostels.

**Mr. A. B. Salem.**—The present position or the old position?

**Rao Sahib Mr. C. Matthai.**—The present, up-to-date. The position has been changing from time to time. And as regards admission to schools and hostels and so on, the conditions that existed 20 years ago are very different from the conditions as they exist to-day. And Government have shown that they are quite prepared to march with the times. Only Government do not want to thrust social reform on the public and thereby retard progress. That aspect of the question has also to be considered. The Government ought to be circumspect in advancing, so that only good should result and not harm from whatever progressive changes that Government may adopt in these matters. Well, as regards this question of hostels, somehow or other we have now hostels that are set apart for separate communities. These were necessitated because from public sentiment and the conditions that existed at that time

LIBRARY ARCHIVES Kerala Legislative Assembly

Government thought that if hostels should work they could work only on these lines.

Government were convinced that otherwise the system would not be workable, and it was under that impression that these separate communal hostels were established. It does not imply that Government consider one community to be superior nor another to be inferior. It simply means that Government had to take into account the prevailing habits and sentiments in the matter of food, in the matter of dress, and so on—certain communities have certain established ways-, and it is not wisdom on the part of Government to go and place indiscreet hands or bring about changes that will cause disturbance, and, therefore, the Government accepted the then existing conditions and adopted the system as we see it in vogue now. But I can say that Government are not in principle opposed to cosmopolitan hostels and this is quite evident from what Government have done in regard to the hostel at Kunnamkulam. There were individuals and sections that anticipated unpleasant consequences from this action of Government, but I am glad to say that the change has been accepted with good will and the hostel is working smoothly. (*Hear, hear.*) In the same hostel, different communities are living side by side. They have separate kitchens and separate messing rooms. None would advocate that these should be common. That is not possible because the habits of the people have been so moulded for generations. There should be separate arrangements for cooking and messing. And this is admitted even by those who are advocating cosmopolitan hostels. And hence the difficulty that is now being experienced with regard to these communal hostels. In the case of these hostels at Ernakulam, the first that was established was for Hindus alone because Hindus alone required hostel accommodation at Ernakulam in those days. In those days students belonging to Christian and other communities were very few. The necessity for the establishment of a Christian Hostel came later on with the increase in the number of Christian students. Similarly the Ezhuva and Moslem elements increased in course of time and then Government established separate hostels for these communities. In Chittur and Vadakkancheri there were only Hindus that required hostel accommodation and so Government established Hindu hostels there. Government do not say that for all time to come the College hostels should remain communal. As I have told this House several times, for instance, when this motion was brought forward at the last meeting of the Council, I explained why one of the existing hostels could not be converted into a cosmopolitan one because of the necessity for separate cooking and messing arrangements.

LIBRARY ARCHIVES Kerala Legislative Assembly

When a new hostel becomes a necessity, we can safely run it on cosmopolitan lines.

**Mr. A. B. Salem.**—May I ask you for information whether in the view of the Education Department, the atmosphere in Ernakulam and Trichur, which are the biggest towns in the State, are not more favourable for the idea of cosmopolitanism than it is at Kunnamkulam?

**Rao Sahib Mr. C. Matthai.**—I did not say that Trichur and Ernakulam are antagonistic to cosmopolitan hostels. We are prepared to try experiments there also.

**Mr. A. B. Salem.**—I want to base my argument on that point and that is why I ask for information.

**Rao Sahib Mr. C. Matthai.**—It has no bearing on the question. The atmosphere at Ernakulam and Trichur is much more sympathetic and Government also is in sympathy with the people here. The idea of shifting the College to Anappara from Ernakulam is under contemplation and it would be a sheer waste of money to put up new buildings here at this stage. What I want to say is that Government are not opposed to the idea of cosmopolitan hostels but the conditions for giving immediate effect are not favourable under existing circumstances

**Mr. M. K. Raman.**—May I ask whether the University Commission had made any recommendation on the matter?

**Rao Sahib Mr. C. Matthai.**—The report has not come.

**Mr. A. B. Salem.**—Sir, I rise to support this resolution. I am surprised that, in spite of all that has been said in this House, the real position of the Government as regards cosmopolitan hostels has not changed. It has been brought abundantly clear that, in the immediate necessity of the country at large and for the future generations that come, who have to live in this country as brothers, this healthy atmosphere of all working together should be introduced into our State without losing a single further day. The time-spirit everywhere is marching towards this idea. Removal of untouchability and unapproachability and brotherhood is being sought to be established all over India for the uplift of the Indian humanity. To tell us that parents are against boys living together is not correct.

**Rao Sahib Mr. C. Matthai.**—I did not mean that.

**Mr. A. B. Salem.**—I say do you look into the opinion of any one else and to those who are not educated? People in their ignorance are fondly clinging to old ideas and notions, not knowing how the country is moving on with the times. Sir, I will tell you that adults and men who have been very conservative have changed their old notions and sat down to tea at the same table. Even the women's conference has come forward publicly to say that "we are for opening cosmopolitan hostels" At a con-

LIBRARY ARCHIVES Kerala Legislative Assembly

ference held at the Maharaja's College by the students, a resolution was passed to the effect that the students are for living in cosmopolitan hostels. Now, I ask whether all these matters are not being brought to the notice of the Government? I think they have communicated the fact to the Government. Then I ask are you made of stone? Can you not feel the impressions that we are trying to impress upon you? And if you feel, why not translate it into practical life in the Education Department? We do not ask you to take it to the masses where ignorance prevails and clash may take place. You say you always follow Travancore. I ask you why we cannot lead Travancore? Anyhow we will follow Travancore in this. They have opened cosr opolitan hostels long ago. Have you copied that example here?

**Rao Sahib Mr. C. Matthai.**—Have you not got a cosmopolitan hostel here? I suppose the hostel at Kunnamkulam is a cosmopolitan one.

**Mr. A. B. Salem.**—While every student in the F. A. and B. A. classes welcomes cosmopolitan hostels, why do you still refuse to do it?

**Rao Sahib Mr. C. Matthai.**—Do you think that all your non-vegetarian friends will allow common messing?

**Mr. A. B. Salem.**—I was a member of the Victoria Hostel, while in Madras, the only Jew who was then allowed to live inside the hostel. The Tamilian Brahmins refused to admit me into their mess and, therefore, I had to go to a Telugu Brahmin belonging to the Andhra Desa for my meals. Everybody is striving for Swaraj, brotherhood and independence. The country cannot wait till you make up your mind to throw off all your old customs. You say you have no mind to make up. We will go behind the people. It is sad to see, Sir, that that policy does not change. The policy of the Government should be to lead the people and that is why we are paying them; and we look to you to see that things go on properly. If you cannot act according to the advice of the people, then we should change our tables in this House. We, the representatives of the people, should go and sit over that side and you should come to our seats. I say that, even if hundreds of censures are passed in this House, you cannot be removed because of your impregnable position. I am telling you, we have not got any responsibility. We are only here to express the opinion of the public clearly, and that to your very face. We have not got the right to compel the Government by a resolution to do anything. Our resolutions are only in the form of recommendations which have not even the force of a complaint. You have assumed and have all the responsibility, because of your impreg-

LIBRARY ARCHIVES Kerala Legislative Assembly

nable old position. The executive come here not by way of the will of the people. That is the position historically. And nobody can say anything against that. In this country, it is very difficult to remove a member from the executive even after passing a censure motion. Therefore, when you are in that position, you have to lead the Government correctly and the country looks to you. All the people are looking to the Educational Department to give the proper lead in the Educational world, to bring Cochin on a par at least with the neighbouring State of Travancore. You are going to shift the College and the hostel to Anappara; but all that remains to be seen. What is there to change? In our hostel 300 to 400 students can be accommodated, and we want to make arrangements for cooking and messing only vegetarian food. Therefore, I support the resolution in the spirit of the seconder. The seconder has put the case well for the whole country, and it is for the harmonious working of the future generation that we are fighting here. By 31st December 1929 we want to see some radical change. I am sure that there will be a great change by the 31st December 1929 throughout India. Let us see at least in the Education world in Cochin that some changes are introduced.

**Dr. A. R. Menon.**—Sir, this is a very serious subject and it is in a spirit of great responsibility that this resolution should be tackled with. Nobody realises the responsibilities more than I do, and I know to what extent this vexatious question has created division, diversion and animosity among the population in the State (*hear, hear*); not only in the State, even among us who stood here as a Party. If it is so, if this question can produce a serious consequence even among a body of 26 men, well educated, perhaps excepting myself, all the rest, if it is capable of producing such a condition, what serious consequences is this question likely to produce among the population who are not certainly or may not be equally educated like the Members who sit here? And I am anxious we should approach this question in a spirit of sympathy and generosity and free from temper. I say it must be approached in that spirit and must be dealt with exhaustively so that this question may not come in this House to discredit the name of this little State, for anybody who goes through these Proceedings will say that our people are labouring under great disabilities while it conveys an erroneous idea so far as the extent is concerned. The fact remains that this vexatious custom still remains, and to some extent our people are sticking to that. I do not complain that this question has always been brought before this House especially by those who represent these communities because they take it that it is an insult to those whom they represent. It is

LIBRARY ARCHIVES Kerala Legislative Assembly

not a question of physical disabilities alone but it is a question that affects their sentiments, and I have taken occasion in this House to point out, so far as I am concerned, that sentiment rages very much with me. And it is on these grounds of sentiments that, while I opposed the resolution that tanks and wells must be thrown open to all, I whole-heartedly supported the resolution for the establishment of cosmopolitan hostels, and I have pointed out the reasons for making this differentiation on the ground that the people who are affected by these radical changes, if you look, are so well educated and can think on a higher plane and can appreciate the motives underlying these attempts, whereas in the case of tanks, wells, &c., the whole population are affected and the Government may not be able to carry out justifiably the changes upon the ignorant population or upon the population who may not appreciate the nationality and the spirit that is running in their veins here. But that argument does not hold good in the case of the student population, and there are certain questions which must be dealt with irrespective of the consequences.

After making these general remarks, I shall just refer to one more point because that will be applicable in the discussion of these questions.

Sir, there are two schools of thought, namely, one saying that politics must be followed by social changes and the other that social changes must precede political changes. But the best way lies midway between these two, and in some cases for a political change it is essential that social changes must precede. Now what is the position of the Government? We are accustomed to come here and do this and that. One Member has said that we have no responsibility. That is a double-edged weapon. Because we have no responsibility sometimes we demand something which the Government, as they are now constituted, are unable to carry out. Because we have no responsibility sometimes you can do what you like. I have heard both sides expounded in this House. Now what is the relative position of the country and the Government? Leaders of the people must so change and move public opinion outside that, for any change that the Government may effect in social matters, in time-honoured customs, &c., the Government should have the moral support of the majority of the population over whom they rule. This is more so in the case of the Government where they are not representing the views of the public. I cannot sympathise with the Director of Public Instruction who is a pastmaster in saying that we want separate kitchens, messing rooms, etc., and thus postponing the establishment of cosmopolitan hostels. The answer given is very unsatisfactory indeed.

LIBRARY ARCHIVES Kerala Legislative Assembly

Government at least promised last year that they will do something, and I hope the Government will actually do something to carry out the promise given in this House. That is the least you can do under the circumstances, and may I remind you one another thing? There are certain things which are inconsistent with the spirit of the times. The time that we are living in is different from what it used to be. Forces are operating upon us and we have higher conceptions to think that Cochin State should form a part of a great Indian, Empire. When great changes are taking place in other parts of India, it is essential that such changes should take place here also. Unless this is done, it will be an ugly spot in an otherwise happy land. There is no use of coming here and passing resolutions and going home without doing any work. It must be their duty, as I said, to change the outlook of the people. They must come and press these upon the Government. Therefore, I say mutual co-operation and a realisation of the difficulties of the respective parties alone will solve this question. I thought of tabling a resolution, but since a resolution is brought before the House and I have an opportunity of expressing my views, I have decided so long as I am a Member of this House never to speak on this subject any more. With these words I whole-heartedly support the resolution.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—ഗവമ്മെണ്ടുഭാഗത്തെ കായ്ങ്ങൾക്കു സാമർത്ഥ്യത്തോടുകൂടി സാധാരണ സമാധാനം പറഞ്ഞുനില്ക്കുന്ന നമ്മുടെ എഡ്യൂക്കേഷനൽ ഡയറക്ടർകൂടി ഈ വിഷയത്തിൽ ചില മുടന്തൻന്യായങ്ങൾ മാത്രം പറഞ്ഞിട്ടുള്ളതുകൊണ്ടുതന്നെ ഗവമ്മെണ്ടിന്റെഭാഗത്തു യാതൊരു ന്യായവുമില്ലെന്നു നല്ലപോലെ തെളിയുന്നുണ്ട്. എത്ര പ്രയാസമുള്ള ടിക്കുകളിലും ഗവമ്മെണ്ട പരീക്ഷിപ്പാൻ തയ്യാറാണ്. അങ്ങിനെയുള്ള കന്നംകുളത്തുകൊണ്ടുപോയി ഗവമ്മെണ്ടു ഈ സംഗതി പരീക്ഷിച്ചു സാധിച്ചുവെന്നാണ് പറയുന്നതു്. ആ സ്ഥിതിക്കു ഇവിടെ ഗവമ്മെണ്ടു പറയുന്ന സെൻറിമെൻറിന്റെ വാദം ഇനിയില്ല. പിന്നെ, കെട്ടിടമില്ല, കെട്ടിടം വേണംഎന്നാണ് ഗവമ്മെണ്ടിന്റെ വാദം: അടുക്കള പണിയെണമെന്നാണല്ലൊ ഗവമ്മെണ്ടു പറയുന്നതു. അതിനു വലിയ ചിലവൊന്നുമില്ല. ഈ നിസ്സാരചിലവുഭയന്നു ഏറ്റവും പ്രധാനവും അത്യാവശ്യവുമായ ഈ പരിഷ്കാരം നടപ്പിൽവരുത്താതെ അഞ്ചുകൊല്ലം നീട്ടിവെക്കുന്നതു ശരിയാണൊ? ഗവമ്മെണ്ടു ഇങ്ങിനെ പിശുക്കുപിടിക്കരുതെന്നാണെന്റെ അപേക്ഷ. ഇനിയൊരു സംഗതി. ഇതിനു പ്രതിബന്ധക്കാർ പൂവ്വാചാരക്കാരൊ രക്ഷകത്തൊക്കളൊ അല്ല. ഗവമ്മെണ്ടുതന്നെയാണ്. ഇപ്പോഴുള്ള ഗവമ്മെണ്ടുദ്യോഗസ്ഥന്മാരുടെ പൂവ്വാചാരപ്രതിപത്തിനുമി

LIBRARY ARCHIVES Kerala Legislative Assembly

ത്തം നാട്ടുകാരുടെ ആവശ്യങ്ങളെ തടയുകയാണ് ഇവിടെ ചെയ്യുന്നത്. പല അനാചാരങ്ങളേയും ലംഘിച്ചു നമ്മുടെ ധീരനായ മഹാരാജാവു തിരുമനസ്സിലെ രാജ്യഭാരകാലത്തിൽ രാജ്യത്തേയും അവിടത്തേയും അപമാനിക്കരുതെ എന്നാണ് ഞാൻ ഗവമ്മെണ്ടിനോട് അപേക്ഷിക്കുന്നത്.

പണ്ഡിതമാളവ്യ, മഹാത്മാഗാന്ധി മുതലായ ഹിന്ദുപ്രമാണികം ക്ഷേത്രങ്ങളിൽ കൂടി എല്ലാവക്കും പ്രവേശനം കൊടുക്കണമെന്നു പറയുന്നു. മാളവ്യ ഹിന്ദുമതശാസ്ത്ര സമുദ്രം ചാടി കടന്ന പണ്ഡിതനാണ്. ഹിന്ദുമതത്തിനു വേണ്ടി ജീവിതം അർപ്പിച്ചു വേല ചെയ്യുന്നവനാണ്. അവരോടൊക്കെ ഒത്തു നോക്കിയാൽ ഇവിടത്തെ മേൽപറഞ്ഞ ഉദ്യോഗസ്ഥന്മാർ എവിടെ കിടക്കുന്നു. ഞാൻ ഒന്നെ പറയുന്നുള്ളു. ഈകാര്യത്തിൽ ഗവമ്മെണ്ട വിരോധം ഭാവിക്കുന്നതു ഒന്നുകിൽ കുശുമ്പു കൊണ്ടു, അല്ലെങ്കിൽ അന്ധത കൊണ്ടു്. രണ്ടായാലും അതു ഗവമ്മെണ്ടിനു ഭ്രഷണമല്ല.

*The House rose for the day at 1 minute to 5 p. m.*

T. K. KRISHNA MENON
Secretary to the Council.

LIBRARY ARCHIVES Kerala Legislative Assembly